

Montreal, January 25, 1900.



McGILL OUTLOOK

VOL. II.

No. 13.

CONTENTS.

	PAGE
Editorial	141
College Calendar	142
Contributions—History and Progress	142
Athletics—Hockey	149
Societies—Literary	150
McGill Mining	150
Y.M.C.A.	150
Class Reports—Royal Victoria College	150
Delta Sigma	150
Y.W.C.A.	151
Arts	151
Science	151
Law	152
Medicine ..	152

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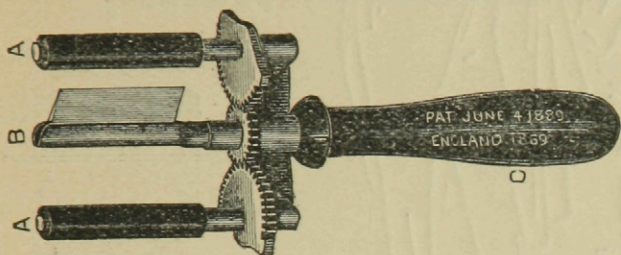
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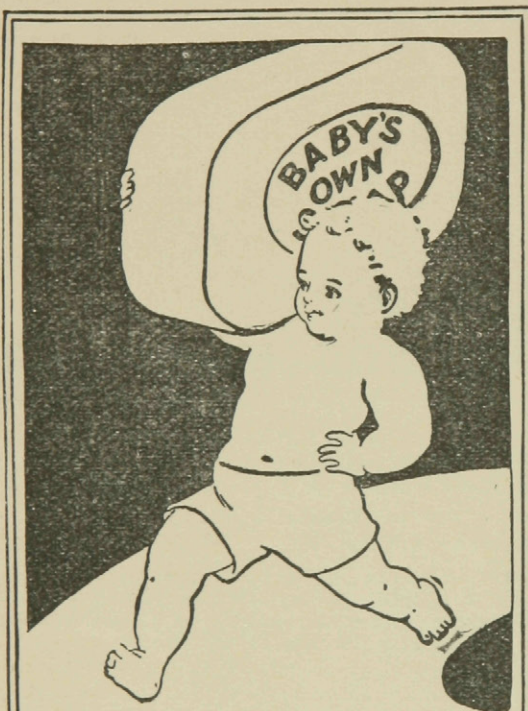
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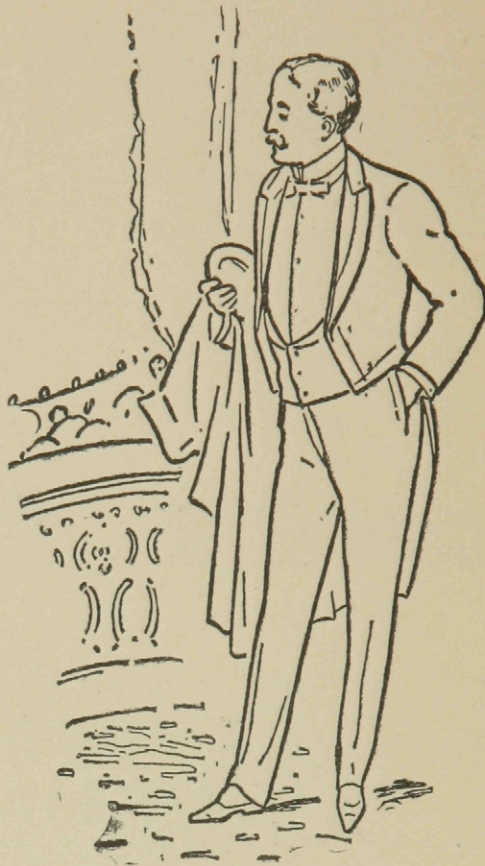
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McGILL OUTLOOK

VOL. II.

MONTREAL, JANUARY 25, 1900.

No. 13

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The MCGILL OUTLOOK is published weekly by the students of McGill University.

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Editorial.

IT is not particularly pleasant for the OUTLOOK to call attention to the lack of interest manifested by the student body in the hockey matches played by our Intermediate and Junior teams. During the football season we more than once referred to the scanty encouragement given the teams by the Undergraduates, and we regret to say that our hockey teams have met with similar treatment—harsh and unjust criticism as well as absolute indifference on the part of the majority of the students. Our Intermediate Team has already played two games, and on each occasion less than a score of men were present to encourage the players. It should be remembered that if McGill is to enter the Senior League, her Intermediate Team must first win the championship. But if the students have really no desire to see McGill in the Senior League; if they are indifferent as to whether the team succeeds or fails in its present struggles, and if they believe that hockey exists merely for the passing glory of the few

men who compose the team, then the sooner we discontinue the game the better for the University. Discredit, on account of the present hockey condition, cannot be laid upon the men who play, but upon the men who do not play and who have failed to give the team their hearty support. Nor should criticism fall upon the members of the Hockey Committee; indeed it is wonderful how they possess energy enough to stick by the team and encourage them as continuously as they do. It must be apparent that a College team, in any branch of athletics, cannot be maintained unless it is heartily supported by the majority of the students; criticism may be needed at times, but unwillingness to do one's share, either by participation, by encouragement or by the right attitude of mind and spirit towards our team, is indeed reprehensible. There is no denying the fact that College spirit has suffered at McGill during the present term. It is extremely difficult for the OUTLOOK to interpret its complaints on such a

subject, for the "kicker" is always a nuisance; but the disease is sadly in need of a remedy, and it is really too serious to permit indifference. Something should be done by McGill men to stamp out the present inaction and neglect in matters that are of interest to the College as a whole, and the students can at least

do their duty in the remaining matches to be played this season.

(9) WING to the absence of Lord Strathcona, Chancellor of the University, the University banquet has been postponed until the 23rd of February.

COLLEGE CALENDAR.

Thursday, Jan. 25th:—Meeting of Historical Club, 8 p.m.
Hockey—Sc. '02 vs. Sc. '01, 7 p.m.
Friday, Jan. 29th:—Undergraduates' Literary Society, Arts Building, 8 p.m.
Medical Society, Medical Bldg., 8 p.m.
Papers—"The Power of Nature," E. L. Pope, B.A., '00.
"The Relation between Mind and Body in the Treatment of the Insane," H. M. Little, B.A., '01.
"Polyclactylism," B. E. Wiley, B.A., '01.
"Instinct," R. C. Patterson, B.A., '02.
Medical Students Bible Class, 7 p.m.
Meeting of Faculty of Arts.

Saturday, Jan. 27th:—Hockey—Arts vs. Med., 2.30 p.m.; McGill vs. Montreal (Intermediate), Arena Rink, 4 p.m.
McGill vs. Hawthorn (Junior), 8 p.m.
Meeting of Governors.
Weekly Social, Y.M.C.A., 8 p.m.
Sunday, Jan. 28th:—Y.M.C.A. Weekly Gospel Service, 3 p.m.
Monday, Jan. 29th:—Delta Sigma Society, Royal Victoria College, 5 p.m.
Hockey—Arts '02 vs. Arts '00, 7 p.m.
Tuesday, Jan. 30th:—Hockey—Sc. '02 vs. Sc. '00, 7 p.m.
Wednesday, Jan. 31st:—Midweek Service, Y.M.C.A., 7.15 p.m.
Thursday, Feb. 1st:—Hockey—Med. '02 vs. Med. '00, 7 p.m.
Science Bible Class, 7 p.m.

Contributions.

HISTORY AND PROGRESS.

By Miss Oakeley, Warden of Royal Victoria College.

There This is a passage in which Carlyle points out that whereas events actually take place, as it were, in a superficies, or more truly, in a solid, of threads that cross and interlace each other inextricably, the historian must proceed as though they happened in a line.

The force of this metaphor is especially born in upon one who has come to join in the life of Montreal in the closing years of the 19th Century. Here and now the number and the variety of the threads which go to make up the conditions of history are especially striking, and the more so, perhaps, because of their apparent distinctness from each other. It may be otherwise to an old inhabitant, but to a newcomer there is a great wonder in the spectacle—to vary the metaphor—of the separate streams of life, springing from different sources, animated by principles as far asunder, at times, as is the East from the West, which run on side by side, coming into contact without mingling, without growing further apart.

He sees all the material for a history of unusual interest; he does not see how that history can be made a unity, how the historian can choose his line. While sitting in one of the French cathedrals, I read the Latin inscription round the dome, and considered

that there was the language in which Servius Sulpicius wrote his letter on the death of Cicero's daughter, and suggested a way of looking at this irretrievable loss, *sub specie æternitatis*.

He reminded Cicero how the great cities of Ægina, Megara, Piræus, Corinth, formerly flourishing, now lay prostrate and destroyed before the writer's eye. Surely, then, it was fitting that individual life should be short and transient.

But, if the Roman's reflection was thus sombered by the burden of the vanished past, how is it possible that our thought should bear the weight which history lays upon it? The race for whose strong conceptions the Latin speech was the vehicle seemed to pass away, and the language, put to a use of which they could not have dreamed, became the expression of a church organization whose history is a great part of the history of modern Europe. Representing ideas and an ethos far remote from the springs of Latin civilization, the Latin tongue, as employed in the Montreal Cathedral, now expressed the hopes of a people of whose ancestors indeed Cicero had heard as barbarians, but in a continent which had for him no existence.

If, from the French building, I turn to the Women's College, which must be for me the most vivid portion of the life of this city, I pass from one thread of Montreal history to another, on the surface as far separate from it as can be a phenomenon of

the same world and time. But the load of history is not less here ; we cannot shift it from our shoulders by joining in any of those movements mis-called new. The steps of European civilization must be followed in order to understand the movement for the University education of women, or any other modern fact which is part of that civilization ; there is no break, no cleavage. It may be said to have begun, if there is any beginning in history, with the origin of the English University ; it was already in germ when the first Friars gathered at Oxford. For in face of the great uncertainty as to progress, in what it consists, this law at least seems operative, that the sphere of those good things won first for the very few must go on expanding until it embrace all. So in the last year of the 19th Century the best light may be shared by women, and the same light that is guiding the intellectual leaders of the time. The whole history of women's education forces this conclusion, that their need at the present is for the same mental training which the past has shown, and the present is proving to be the best preparation for a good life, a life spent in pursuit of the real and not the apparent good, as Aristotle puts it. Anything else than the same, given now, would be poorer. It would be either an attempt to idealise and give life to outworn conceptions of the past, or a fabric reared in the air without the firm ground of experience. As far as I can judge, there is a recognition of this in Montreal, hardly less than in the older English Universities, and greater than in many of the vast self-contained Colleges for women which have arisen in the United States. The recognition has been actualised in the work of far-sighted men, moving always a little ahead of the average consciousness, some of whom we have lately lost. It is nobly symbolized in the College, raised by its founder in close connection with the University, of which he is Chancellor, the first residential College of McGill, the first complete opportunity for the intellectual life in common.

In the variegated condition of this city, one may see an epitome of the difficulties of the modern historian, with the measureless increase of resources for reading the past and knowing the present. The present age will be held hardly less remarkable for the progress of historic method than for the progress of science. Standing at the close of the Century we are removed just sufficiently far from the beginnings of the revolutions in material life, which practical science has brought about, to estimate that no peculiar change in intellectual character has resulted or will result from them. The mind of man seems to deal with its material in essentially the same way, although the sphere over which it may wander is infinitely larger in extent. Greater, if we can compare the two kinds of development, is the increase in the depth of thought connected with the historic attitude of the present age. This attitude is partly related to phases of scientific theory, and especially theories of evolution, partly dependent on practical causes—national experiences during and after the French Revolution, but in the main the sources are beyond analysis. We can only perceive that in crossing from the end of the 18th to the end of the 19th Centuries, the change in the historical spirit is paralleled

to that in the spirit of philosophy. Perhaps it would be more correct to describe these two as elements of a single change in the conception of the individual life and its relation to the universe.

A human being cannot be understood in isolation ; the philosopher must link him with every part of the world ; the historian must look back from him through all previous time. These are the ideals, and they are set up in harmony with a spirit that is very general in the world of thought and action. It appears in a wide-spread feeling that the day for sudden, political and social revolutions of great moment has gone by, because we now know that the wholly new in theory or in life does not take place. The ideas of French Revolutionists and State Socialists are not new ; the conditions which are brought about in attempts to revise those ideas are not new ; they are the old conditions in a fresh stage of their existence. The thing which would be new, that those ideas should be in their purity realized, does not happen. This spirit is regarded with distrust and impatience by some thinkers and more men of action. They trust that it is passing away, and another era dawning. It is their dream that the next powerful intellectual movement will involve a shaking off of that strong historical spirit which has brought about so many attempts in every sphere of thought to explain the greater by the less, and has unnerved the hands of so many practical workers. The advance of the conception of historical evolution has been matched by a few leaders of thought in the apprehension, not because they felt it to be dangerous in itself to the dominance of philosophical theories of the world, but because of all faithful descriptions of life it is the most liable to misinterpretation, the most apt to be claimed as a substitute for philosophy. The acute consciousness of the dependence of the present on the past has been felt by originators of new kinds of action, to sap the energy and dull the mind of the vision of fresh, unprecedented possibilities. "This age is too historical," said Frederick Mitzsche, "there is no power in us to stand on the point of the present alone." We have, it is supposed, too much dread of paper constitutions, too much diffidence in offering to uncivilized races the finest results of an evolution they have not shared. There is no real scope for the missionary spirit in any sphere, the knowledge of the age is not only sorrow but weakness. It is imagined that the force of the practical need might do something to bring about a modification in the historic spirit.

By their great memories the gods are known, and we had thought our age divine in the greatness of its memory. But the needs of life are all in all in determining what kinds of knowledge are pursued, and what theories of the world emerge. In response to their demands one philosophy after another has been called from the vasty deep of unformulated thought, and, if they require, we can yet turn our backs upon the past which has made us what we are, and in so doing open ourselves to the new ideas which may lead to reconstruction. To others it seems on the contrary that the historical method has not yet been far enough applied in the solution of practical problems.

They may allow that in India, indeed, statesmen

like governors, in a rare succession, have set themselves to study the historical antecedents of a very ancient people, long civilized, though not with our civilization. As results of this knowledge the chiefs of Rajputana are suffered to maintain a tribal system which would have been swept away (as it was elsewhere in the days before the British rule) under any other dominion than the English. There may be noted also the curious spectacle of the judicial Committee of the Privy Council in London endeavouring to unravel and apply the law of Hindu and Mohammedan traditions to new cases, and with a sanction not contemplated in that customary law. On the other hand, it is said in the same country an educative system in which the practical sciences are taught in isolation from other studies with which they are associated in England, and in disconnection with the philosophy which is the background of all Hindu thought, has a disastrous effect on the keen Indian mind. Indian education is a failure, the effect of it is to produce a youth less than Europeans, less than Indians, and some critics urge that the teaching of history, and more especially the history of India itself, is needed to supply the defect.

There are other regions of the English Empire in which experiments are made to hurry forward races unprepared, into an unearned and doubtfully perfect civilization, to force the change of tribal organization into municipal, to make the age of status pass into the age of contract before political consciousness has arisen. In Europe, nations have, in succession, endeavoured to graft the English form of Parliamentary Government upon conditions dissimilar to the English, and striven to keep themselves within the bounds of the party system, whilst English Statesmen are already speculating whether the trust in that system has not already become a dead dogma stopping up the way of constitutional progress. The French people seem at last to have yielded, not as a result of historical thought, but as the result of an experience sufficiently terrible to have expelled the primal elements of the national spirit, something of that faith in the power of ideas to work in defiance of actual conditions, which makes their history always interesting and astonishing to other races. Resigning the ardour of this faith, they do not cease to hope that in some principle successful elsewhere, adopted from the storehouse of another nation's traditions, they may yet discover a panacea for the ills of France. And we find the more thoughtful French writers seeking now in the English system of education, now in the English local Government, sources of a strength which might, they suppose, be acquired for France by the very same instruments. Not such is the use which the historical temper would teach us to make of alien ideals and systems, not that we should transplant the principles developed in and through the spirit of another people, and by and for its peculiar history to our different world. But, rather that we should gain by the study of all ideas of other ages and races, in the spirit of those who framed them, in the love of those who had proved their worth, an unfettered and liberal temper, the best fruit historical study can bring forth.

If we have the question of practical effects of the historic spirit, for that of its expression in historic

literature, we find that in this age a great advance has been made both in the scientific and the artistic character of historic writing. To consider first the scientific aspect—the whole condition of research into the past has been changed by the vast accumulation of material on the one hand and the employment of the scientific method on the other. Secrets of the past are laid bare by the use of new and powerful instruments. The sciences of archæology and geology drag out for us facts of which many older generations knew nothing, and the knowledge of which might have changed the course of world-moving events. The sounding-line of the archæologist reaches new races below the furthest depths of Egyptian history, and he brings up their shadowy forms to mock at the age of the Old Empire and the first Dynasties. All that has yet been done seems nothing in comparison with the possibilities of these backcasts, and we look at the ruins of cities and temples left by people still unknown, in the expectation that one day this barrier also will be broken down and all will be made clear.

Some old platitudes seem to be falsified, "The dead past does not bury its dead," its book is not as Goethe said, "A book with seven seals," or, if so, those seals may be broken by the new forces of modern research. The growth of knowledge of present-day conditions is perhaps even more productive of intellectual change. In self-knowledge the age exceeds all others to an incalculable extent. By means of so-called sociological laboratories of the comparatively new science of statistics, of commissions of enquiry, etc., vast numbers of private ventures into this species of research, we know ourselves and the bases of our society. If, in studies of the past we are assisted by the use of hitherto untried telescopes, the present is viewed, as it were, under microscopes whose strength and delicacy is always increasing. Very keen efforts are made to treat these departments of investigation in a scientific way, to observe facts so near to all our practical interests, with minds at least as unprejudiced as that with which the archæologist examines the ruins of a Mycenæan age. The exhaustless riches of the material accumulated is dealt with according to scientific method. The scientific ideal of impartiality has been more before the minds of students in every department than in any previous time. The earliest historian, he who wrote before historic method was formulated, and cannot rightly be judged by criteria of a later day, tells us, by the way, in a kind of aside, some of the principles which guided him.

Herodotus set forth his history, in order that what had happened amongst men might not be wiped out by time, nor the great and wonderful deeds displayed by Greeks and barbarians become inglorious. Elsewhere he observes that he feels bound, indeed, to set down whatever has been told him, but does not find it at all necessary to believe it all. To record great exploits—this was his conception of history—to record everything—to this his universal interest led him. We know, however, from frequent philosophical reflections, how much he was influenced in his vision of the great, his perception of the interesting, by the ruling idea of a Nemesis overtaking those whose good fortune was immoderate. Thucydides tells the story of a single war, because he

Scattering
 believed it to be the most important the world had known. He signifies the spirit which he believed to animate himself in the scattering words with which he condemns the apathy of the common run of people. "So little laboured by men is the search for truth." There is in him, also, nevertheless, a strong intellectual prejudice which hides from him something of the truth, the bias to believe that of great events the causes must be great. In the conclusion of Tacitus, it is the chief function of annals, to secure that valorous deeds should not be passed by in silence, and that the fear of infamy in later days should attend on evil deeds and words. Not less than those of ancient, have the great historians of comparatively modern times, taken, consciously or unconsciously, some principle as guiding-line to steer them through the maze of human phenomena. And thus the problem in the thought of the writer, the theory he wishes to illustrate, causes here and there the lighting up of a streak on the broad surface of life, and the rest is dark.

But the modern realism, and the impartiality of science, before which nothing is common, nothing that happens too trivial or irrelevant since it possesses this great moment that it has happened, has passed into the spirit of historical research. To allow the coercion of no prejudice, the suasion of no bias, this should be not less the rule of the historian than of Darwin investigating the habits of an insect. The didactic purpose of Carlyle seeking the evidence of divine justice in the events of the French Revolution gives too partial a light. Buckle's conviction of the nature of the relation between climatic conditions and national character falsely colours his vision of the facts. Freeman's certainty that English history must have begun with a society of men free, in the modern sense of freedom, leads him sometimes astray. No desire or problem should possess the historian, except the hunger and thirst after truth. One characteristic form taken by this scientific conception is the distrust of any knowledge that is not immediate, that is not gained by personal experience, or that which is its counterpart in the province of past history, contact with original documents. And this again is but an aspect of the spirit shown in all the great departments of life, the desire for facts, for conclusions based only on that which can be touched and handled. To the predominance of this spirit, several currents of thought have contributed. There is, for instance, the over-mastering strength of the practical temper, that conception of life which is utilitarian in the best sense of the word. It is seen in the philanthropical movement, the most wide-spread of any age. From time to time in the past there have been pioneers in philanthropy whose self-devotion could not be surpassed, there have been groups united by a religious or ethical bond, who have arrested the attention of the world by their service of men. But the essential characteristic of these previous movements, the obedience to faith, the acting out of an idea does not seem essential to the impulse, in our times. It has become more a thing of course, a thing inevitable to be done by the citizen of the world, it is no sign of a special mission. It is in fact to be described not so much as ethical or religious in its

springs as human. Because of this philanthropical energy, many minds which would have been reflective in another time, and that might in a leisure untroubled by this disturbing spirit, produce philosophies and poems and go out from their studies and cloisters, because "some life unblest they know." The impulse to the practical life is also connected with the splendid opportunities it offers. The English Empire furnishes conditions only paralleled in certain periods of the Empire of Rome, under which it is possible for individuals brought up in the simplest circumstances to attain to positions in which they exercise the highest administrative faculties. In many lesser fields, such as business enterprise, under the circumstances of the modern world, the satisfying sense of vast dealings, of opportunities for creation, may be obtained. No such corresponding increase of interest, apart from gain in scientific machinery, attends the life of the recluse. From generation to generation the student's history has the same character, its variety, its enchantment, depend on the resources of his own mind.

Such gain in the advantages of the practical ideal affects the spirit of historical inquiry only indirectly by exalting the interest of that research which brings into touch with things, which demands knowledge of men, personal investigation. But I would suggest that in any analysis of the spirit of our times the demand for immediate knowledge, and the endeavour after first hand experience, must be set side by side as twin-developments; they are both aspects of the realism of the day, and in this light we may bring into one category the inspiration of the sociologist looking for the seeds of social ills, and of the historian handling the original manuscript, and unsatisfied with an account that has passed through any second mind. One and the same trend appears in the philosophy most characteristic of the day, which recognizes that no theories of the universe have value, which arise in the study, apart from the theory and movement of life.

There is little to be regretted in this realistic temper. It may, however, make us oblivious at times to the creative power of thought, the insight of genius which is after all capable of knowing the whole through the fragment. The concentration of the mind on one element may sometimes be more fruitful than the rapid passing from phase to phase, in the course of which the ceaseless suggestion of fresh principles makes impossible the full growth of a cosmic theory. The way of experience, the gathering in of facts, has, however, been the way of knowledge in this century. (It is not the whole of the way, and this is evident, especially in the department of history). Working with the scientific method, in the new fields of material entered, we seem to be endowed with a faculty of hearing infinitely greater than was the historian of old, and all the air is filled with voices whose reverberation never dies. There is an impression of boundless variety; history never repeats itself though there are elements of identity throughout. This is one of the conclusions of the modern student, which should bear practical fruit. It shakes the faith in certain common places which have often falsely represented the facts of national history, and led to those mis-

chievous prophecies whose utterance does something to bring about their own fulfilment. History is not repeated, events do not recur in cycles, there are no inevitable stages of youth, maturity and decay through which every great nation must pass. Predictions as to the fate of any race are valueless without full knowledge of the conditions of that race. The argument from analogy is very dangerous when applied to nations. They do not die like individuals. They pass as did the Greek race out of the great highway, which may be called the way of progress, into some by-path; their life ceases to be typical of the advance of humanity. But every great race may say *non omnis moriar*. The fascination of historical analogies no less than the telling use which may be made of them encourages us to search for all the resemblances and ignore the differences. The English Empire is largely made up of English people, whilst, at the time of the greatest extent of the Roman Empire, there was only a handful of true Romans left. But this fact is neglected in the interest of observing the similarity of the plan in civilisation, occupied by each power at different periods of history, and much of the reflection on the subject is vitiated by the fallacy, *post hoc ergo propter hoc*.

The influence of the scientific spirit on history has been beneficial, but the assimilation of history to science may go too far. The object matter of history is entirely different from that of the other sciences, because of the relation of the knower to the thing known. Without assuming any theory of knowledge, it may be safely said that, for one geologist, his object matter, a stratum of lime, or the results of a volcanic eruption, has very much the same properties as it has for another. But it is otherwise with deeds and lives, human schemes and thoughts. Goethe gives a part of the truth, when he says "what you call the spirit of the Times is your own spirit, in which the times reflect themselves. This is inevitable, and must be accepted as the method of historical knowledge. It is the staff of life with which the historian is dealing. He would perceive it no more than does the horse the significance of the battle in which he is slaughtered, unless he himself were human, and could use his own experience as symbols of those intangible phenomena of which he treats. The need of the historian is not therefore so accurately represented absence of prejudice as the capacity for understanding all the prejudices of the age he describes. A sympathy with the prejudice, well-regulated by historic judgment, throws a light on hidden motives, and points to impulses ignored which have caused changes otherwise inexplicable. As the student of philosophy must first understand, and then move beyond the abstractions of every system, in order to grasp the world as a whole, so must the historian enter into the prejudices of the past before he can realise its course. This principle is comprehended by those historians whose work especially belongs to the age in their artistic treatment of historic material. They have in some departments, by the exercise of a sympathetic imagination, introduced ideals almost new in history. The ideal is on the one hand for the historian. His conception of historic truth is one of much greater difficulty. In his search for reality he is not satisfied merely with reaching

the facts as they might appear to himself had he lived at the time. He must know how they appeared to the men of the age, he must see through their eyes, and understand by sympathy what expectations and hopes, what ideas of the future and theories of life were given to them in that experience. The ideal is on the other hand for the reader. The story must be so presented to him that he is not an outside spectator of the drama. He must be set in the midst of the age described, enabled by the historian's art to strip himself of some conception, rooted in him as inhabitant of a later world, and be aware of events as they seemed, unobscured by the mists of those conceptions. Such is the effect produced by some of the works, to give one instance, on the conditions of early English history, the legal and moral ideas of the landowners and serfs. We are reminded, as we study them, that history is not a science, as the other sciences; the knowledge proper to it enlarges the mind with an enlargement different from that which any other science can give. Or, rather, the truth of history is a truth of feeling as well as of knowing. We must have in imagination the mediaeval labourer's ignorance, we must feel that the modern ideas of freedom would have conveyed very little to him, we must be in his world, not examining isolated fragments of it apart from the consciousness for which it existed. Goethe's words then have this truth, we do see our own spirit in the past, not falsely if the history is rightly told, because the human spirit is one and continuous from past to present. The greatness of the imagination exercised in this treatment of history has hardly been fully appreciated. The creative imagination of these days has strayed from its familiar fields; it has become a commonplace that there is paucity in works of original genius. The critics forget that in history, as in science, a large measure of this imagination is needed to satisfy the modern ideals, and to these fields it was turned. It is the union of the most austere temper in the pursuit of truth, with this swift and luminous imaginative power which especially marks the historic spirit of the day.

The materials, the method, the ideals of history have then been immensely strengthened and raised in this century. The result of chief moment from the intellectual point of view is the mental expansion and deepening brought about. This development, in its subtle influence on philosophy, in its effect as a preparation for life, enlarging the sympathies, breaking the prejudices, undermining the dogmas which let and hinder the efforts for regeneration of society, cannot be over-estimated. But, for the great mass of those who ask, what is the practical value of an intellectual advance, the demand made of the historian is rather that he shall give some hint of the future, be compelled to answer the question: Is it progress—"watchman, what of the night?" As to the conditions determining progress, the real nature of progress itself, no light at all proportionate to the increase of historical knowledge has been cast in this century. It must be assumed that the progressive nations are those which have been successful in impressing their national type and ideals over people out of whose alien race and history other ideals and tendencies of development might have

sprung. It is hardly possible to ask the question how far it has been in the interests of mankind that this should be so, that at one time the Roman, at another the Anglo-Saxon, should make history. The question of national progress seems to be more relative than that of the progress of the individual. We cannot estimate the nation as we do the individual, by a standard other than that of the impression made on the world. We can weigh and compare different national ideals, the maxims of those who have been called "elect, to carry on civilisation." We can separate and define what it was that the Jew, the Greek, the Roman gave to men. But of the peoples which have not succeeded in making an impress on the current of the world little can be said. They may have had national ideals, but they have failed to compel to the service of these, the rest of civilised world, mankind; they have not become elements in the central stream.

Nor have investigations into the beginnings of progressive movements been as yet very fruitful, though the attention of thinkers, chiefly in the domains of constitutional law and political science, has been to some extent devoted to the subject. If it is possible to sum up in a phrase the result of their speculations, it can perhaps be done in the words of Newman: "The secret of progress is that the intellect should rule and not prescription," or as it has been elsewhere expressed that "social phenomena should be governed by this idea of men." This is the one definite point to be laid hold of, whether put in popular or in legal shape, as by Saergery: "In progressive nations living ideas become embodied in law by easy process, in stationary, the connection between custom and law is strongest, the system of law fetters the nation." The peculiar mark of reason, the conception of an end, the power to adopt means consciously to that end, this is to regulate the life of the community as well as the individual life. This is the idea represented *in excelsis* by Plato, when he demanded that philosophers should be kings. Yet nothing is more striking in the history of civilisation than the way in which the systems of action originated by great men are made in the stream of events to serve ends other than those to which they were consciously directed. An English constitution is developed, but it was not exactly the constitution for which Montfort or Edward I. worked. At points in the history some circumstances which the leaders would have regarded as accidental, wholly outside the rational system of means and ends, came in as the necessary condition of success. We hold our breath as we read how the irrelevant caprices of men and charms of life were, against all possibilities of calculation, made subordinate to the working out of those political forms, which have surely, if of any political form this is true, fulfilled the requirement of Aristotle, that the constitution must be the soul of the people. Without any implication that the English constitution was at its best, so admirable as to be more than human, we are obliged to recognize that

"There's a divinity doth shape our ends
Rough hew them how we will."

English history may possibly not lead us to un-

stinted confidence in the philosopher king. The thinker is apt to be absorbed in admiration for the one great idea, which has seemed to him at the period of his most active thought most needed to govern the chaotic phenomena of political life, and unable to see that the nation has gone beyond the stage at which that ideal was needed. So Bacon could not resign the belief that in a strong external administration there lay the solution of all the problems of English political existence. He would not see that already another principle was required. He did not see it, and the people, not fully conscious of its own need, worshipped ignorantly the ideal, fought for it largely in ignorance, and was ready to give it up when barely won. Political philosophers have dwelt on the necessity that the age of prescription, of status, should endure for a while the danger to national life, if it be too soon superseded. That it was left behind too early by the Greeks is given by Bagehot as the explanation why their national greatness was so short lived, and the Greek spirit homeless in Athens took for its greater home the civilized world. Maine suggests the fact that the transition happened at the right moment in Roman history, as one condition of Roman greatness, in his contrast between the history of Roman and of Indian law.

But it is hardly conceivable that a philosopher should so know his own age, and all the changing consciousness and dawning power of his own people, as to mark the line and, at the one moment needful, lead them out from the hearth and protecting walls of the age of prescription into the difficult freedom of a rational life. These things are clear to the reflection of a succeeding age; they are hidden from us, at the time.

If for a moment we can prove to the roots our conception of advance, looking behind the outward signs, the restless movement so easily confused with it, to discover if they are symbols of any actual progress of human nature, their points seem at least indisputable. The sphere over which what we call progress takes place is very small, the nations few, the time limited, and, as far as the mass of us are concerned, the advancer seems objective rather than subjective, the change is not in ourselves so much as in our world.

When we consider the intimate relation between the nature of man and of his environment, the established law that he does adopt and modify himself in response to the needs of that environment, the marvel is not that human nature has developed but that it has not developed infinitely more. As far as it is possible to estimate, without taking a pessimistic view, it seems to be held that the type is at least not greater in the 19th century than in the classic ages. But the world into which we are born is immeasurably greater. Few historical facts make more for the mind's independence of its environment than this. No creations of intellect in these latter days have been finer than those the Greeks produced on the basis of their comparatively minute experience. In time, in space, in extent and depth the world of knowledge has increased beyond estimation, and that especially during the last century. The mind of the individual

can be present, so to speak, at all parts of the universe, he is citizen of a very great world. The world is vaster, but not men, the greatest are content to do their part, in adding to its riches and power, the onward movement seems independent of this or that individual contribution; men are dwarfed by the works of men, and the philosophy which gives as the ultimate goal of the human mind that it may be an element in the universal intelligence, appeals more and to the thinkers, even in an age when individuality is very jealously prized.

The development of the world of which we are citizens, rather than individual development. This is the first point that strikes us, as we look behind the shell of modern civilization. The second is what maybe called the Universalism of the modern ethical spirit, the acceptance as an axiom of the principle that the goal is not reached till all are admitted to enter this greater world. As the motto of this spirit might be taken, Professor Sidgwick's attempt to rationalise Utilitarianism—it is a principle of reason that what is desirable for one must be equally desired by him for every other human being. This is logic now; it has not been logic always.

So much may be broadly said of the features of progress, and perhaps we have grounds for conjecturing that those will go on increasing, each new generation entering into a larger world, in each fewer individuals shut out from that world. But a kind of prophecy more definite is still required. We do not seem any nearer to the realizing of Mill's conception than when the scientific ideal was approached, the historian knowing the principles which guide in conduct, and having all the data before him, would be competent to forecast the course events would follow. The difficulties in the way of producing a universal history are always increasing with the material; the inadequacy of any prophecy founded on sectional history is more and more realised as knowledge reveals the intimate connection between every element of modern life. It is our self-knowledge, our consciousness of the background of our civilization, our familiarity with the conditions of labour, of poverty, of trade, to which is largely due this diffidence and hesitation in prophecy. We are aware that we are not able to see these conditions in their due proportion. A hundred elements seen alive with possibilities of change, and from that quarter towards which for the moment attention is turned because of some tragic light cast on it, we cannot but expect the change to proceed. It is in this way that at one time we are prepared for the awakening to consciousness of a backward race to take the lead, with the introduction of new and strange ideals, or we expect that in some people, whose development has long been unapparent to us, the spring of active national life will enter, and through perhaps a Chinese domination, the European ideals be handed down to posterity, with an interpretation we can as little forecast as the Greeks could have forecast the way in which their conception would appear to the 15th or 19th centuries, or possibly we are led to conjecture that through a vital modification of national character races now leading the world will gradually pass out of the front rank, or will lead a new direction. In some recent French speculation the passing of such a change over the French is dwelt on. The

inhabitants of modern France are hardly of the same type as those who made French history; they are of the kind to follow rather than lead, if only they can find a leader. In England modern cosmopolitanism is doing much to modify a national character, of which the most distinctive features seem nearly connected with an isolated history. In the domain of politics there is room for the conjecture that some constitutional arrangement, now hidden from us, as was representative government from the Greeks and Romans, and cabinet government from the thoughts of the 17th century may emerge as the form fitted for the next generation.

These instances, taken at random, remind us that extension in the sphere and power of history does not bring a corresponding increase in the possibilities of prophecy. Least of all perhaps can an answer be given to the question most urgent whether there is any approach towards unity. If social phenomena were to be further regulated by the ideas of men, this dream would surely now be more nearly realized. The unity of races apart from national divisions has always been an ideal of political philosophy, no less than the unity of thought, the ideal of metaphysics. But unity seems to be a thing of the past. The system of the Roman Empire appeared perhaps final to those who lived under it. It is seen in a later age to have been the nurse of many nationalities whose growth was prepared for, under its protection. The unity demanded by the French revolution was succeeded by a rapid growth in the strength of the separatist spirit. The differentiation of race for race goes on, concomitantly with the assimilation, within the bonds of the race to our type. If anything makes it appear against centrifugal tendency, that science rather than political idea is the modern Alexander, "blending together" in Plutarch's words, "as in a fatal cup, laws, customs, races and national affections, teaching all men to consider the whole earth as their native land, all honest men as their family, and only the wicked as strangers." The unifying process will not be so much by the way of Empires, Federations, State rule, but, by the time the typical forces of the day have done their work, political union will be a thing of less moment. The day when intelligence will rule seems then to be less distant, though its rule will not be embodied in the philosophy of any single individual or of any single dogma. This conclusion, at least, we may draw from history.

And I would not be taken as suggesting, especially on this occasion, any doubt as to the place of philosophy in the preparation for practical life, and the supreme need of thought in dealing with social and political problems. It is more philosophy, not less, that is required to save us from the doctrinairism of the statesman who has dabbled in political science, and the opportunism of the philosopher of the crowd. The former is furnished with the bundle of dogmas, which have helped him to thread his way through the tangle of the past. The latter is in haste to apply the special theory which dawns for him above the little area of the present. There is no escape from philosophy. It may be divine; it is certainly human, and it is much philosophy, not a little, which will give to action the force of intelligent motive. We no longer suppose that philosophy is to provide us with change-

less conclusions ; we understand that it is rather to save us from the sin. It is knowledge of the principles of the past in connection with the events of the past, which will enable men to see in present events the principle they demand. That general reflection upon the sum of things which we call philosophy guards also from the danger of taking one category of life, a collection of facts in some special sphere, whether politics or industrial conditions, or any other, and dealing with it as though it were alone

and unrelated to the rest of phenomena. Reflection on history must be accompanied, then, by reflection on all life in order that we may hear, and hearing understand, what Confucius calls the threefold tread of time:

" Threefold is of time the tread,
Lingering comes the future pacing hither,
Dart-like is the now gone thither,
Stands the past, aye moveless, foot and head."

Athletic Notes.

HOCKEY.

MCGILL JUNIORS *vs.* HAWTHORNES.

McGill Junior Hockey team was defeated by the Hawthornes Saturday night 5 goals to 1. The McGill team was:—Goal, Bulwer; Blair; point, C. Pt., St. George; forwards, Molson, Grier, Angus and Meldrum.

MCGILL *vs.* WESTMOUNT.

McGill and Westmount met in the Intermediate series Saturday afternoon in the Arena Rink. The ice was in soft condition owing to the warm weather, but the hockey was fast, especially in the first half. McGill was outclassed on the forward line—not by better hockey players, but by players who were physically in first-class condition, and who did not depend on individual work to win. In the first half the game was fast and well contested, McGill's defence working splendidly, while the forwards did some fast skating and good combination work. Blair, in goal, stopped a number of hard shots, and Herbie Yuile, at cover point, played his usual sure, reliable game. On one or two occasions, however, his play did not suit the judgment of the Referee, who acted in an exceedingly strict manner throughout the match. The first half ended with the score standing: Westmount, 1; McGill, 0.

In the second half, especially towards the end of the game, the hockey was of the loose and ragged style, and a lack of condition for a hard game, as well as a lack of team practice, was plainly manifested by the McGill men. Westmount scored four goals in quick succession, while McGill failed to score, despite heroic efforts and several brilliant plays. The game ended with the score standing: McGill, 0; Westmount, 5.

In individual work the McGill men surpassed their opponents, but they showed a lack of practice.

There was also a tendency to "bunch" instead of keeping in their places. Time after time one forward after another rushed the puck down the ice to Westmount's goal, but there was always a lack of backing at critical moments, and no scoring was done. The men fought well, however, and in the closing minutes of the game worked very hard, even in face of certain defeat. McGill students were again oblivious to the fact that a match was in progress, less than two dozen "rooters" being present. Success is evidently immaterial to the student body as a whole, and, until the team receives more encouragement from the men it represents, it need not be expected to do good work. The teams were:—McGill:—Goal, Blair; Point, M. Yuile; C. Pt., H. Yuile; Forwards, Mussen (Capt.), Montgomery, Belanger, Andrews.

Westmount:—Goal: Anglin; Pt.: Hoernar; C. Pt.: Wallance; Forward: Angus, Wallace, Mill, Burton; Referee: Mr. Powers.

MED. '00 *vs.* MED. '03.

The Medical Seniors defeated the Medical Freshmen Tuesday afternoon two goals to one. When time was called the score stood one all, but the Captains decided to play it out, the Seniors scoring the first point.

The teams were:—1900—Goal, Duffy; Point, Freeman; C. Pt., Wilson; Forwards, Mussen (Capt.), McConnell, Henry, Porter.

1903:—Goal, Meindel; Pt., Kenny (Capt.); C. Pt., Kearns; Forwards, Andrews, McCallum, Ells, McIntosh.

Referee—Meldrum, Science.

The Seniors put up a good game, especially Duffy in goal.

The play was not of the cleanest and most sportsmanlike style, tripping, slashing and hard checking being freely indulged in, the Freshmen being the chief offenders.

Societies.

LITERARY SOCIETY.

The Regular Weekly Meeting of the Literary Society was held Friday evening, the 19th inst. The subject for debate was:—"Resolved, that the character of a people is determined by its form of government." The affirmative was supported by Messrs. Lockhead, Arts' 01, and Place, Law '01. The negative by Messrs. Moffatt, Law '02, and Forbes, Arts '00. The meeting divided in favour of the negative. Messrs. A. R. McMaster, B.A., Law '01, and E. J. Carlyle, Arts '02, were elected to represent McGill in the Annual Intercollegiate Debate with Toronto 'Varsity, on Feb. 16.

MCGILL MINING SOCIETY.

A meeting of the above Society was held in the Mining Building on Friday evening, and the members present, few in number but cheerful in spirit, all agreed that the evening was well spent.

The President occupied the chair, and, after a little preliminary business had been discussed, introduced to the audience Mr. P. W. K. Robertson (Science 1900), who announced his intention of speaking upon the subject of "Lead and Copper Refining as carried out at the Guggenheim Smelting Works, Perth Amboy, N.J." He began by describing the production of so-called "electric copper," which is doubly entitled to the name, first, by reason of the fact that it is extracted from the unrefined pig by an electrolytic process, and, in the second place, because it is employed solely in electrical work. It is as pure chemically as it is practically possible to make it, but the cost of doing so forbids its use, except where extreme purity is absolutely necessary.

Continuing, the lecturer took up in order the production of refined lead, zinc, and finally gold and silver, which are obtained as by-products in the earlier processes. He explained very fully and very clearly all the details of the treatment, and shewed some excellent lantern diagrams and photographs. One point to which particular attention was called was the extreme economy practised throughout the

works; the fact that they are running night and day, including Sundays and holidays all the year round, was also thought worthy of notice.

At the conclusion of the lecture a very hearty vote of thanks was moved by Mr. Gillean, and seconded by Mr. Cary, both of whom expressed the opinion that members of the Society should do more than is done at present to make the meetings successful, both in the matter of attendance and in the preparation of papers.

Y. M. C. A.

Dr. Morrow gave an interesting address at last Sunday's meeting on the subject of "Duty of Growth." In beginning he emphasized the fact that there was no reason why a Christian man should not look forward to a position of power, as he could then be a greater influence for good in the community. We should be very careful about letting our natures become too narrow, for that would limit our sphere of usefulness. Even passions when rightly directed were necessary to the development of a strong man. In order to attain usefulness, we must have a fixed aim and a sufficient motive, and this latter is only to be had in a firm conviction of the immortality of the same and of our relations to Christ. In concluding, Dr. Morrow spoke of the great benefits to be obtained from the Northfield Conference as a means of raising our spiritual ambitions.

Principal Shaw will address the afternoon meeting on Sunday at 3 o'clock.

On February, the 4th, Mr. F. B. Anderson, B.A., of 'Varsity, who last year represented his University in the Intercollegiate debate, will speak.

The annual meeting of the Association will be held on February the 3rd. All members and friends are invited, as business of importance will be transacted.

Students are cordially invited to the Saturday evening "At Homes."

Class Reports.

ROYAL VICTORIA COLLEGE.

To write or not to write :
That is the question ; whether 'tis nobler in the mind to
suffer
The slings and questions of enraged class-mates,
Or to take pen against a sea of comments
And by reporting end them. To write, to rest ;
No more ; and by a work to say we end
The headache and the thousand natural shocks
That scribes are heir to. 'Tis a consummation
Devoutly to be wished.

Whatever are you carrying that big clock around for ?

(Worried-looking Junior)—"I'm always late, and I haven't a watch."

DELTA SIGMA.

The first regular meeting of the Delta Sigma Society since the new year was held in the Common Room, Monday, January 15, 1900.

The papers for the day were: "The Norsemen's Discoveries," by Miss Dickson, and "North American Indians," by Miss McLachlan; also one on "La Salle," by Miss Irving. They were all excellent.

A debate followed:—"Resolved, that examining at the end of the session and enjoyment at the present is better than an average amount of work daily." The affirmative side was upheld by Misses Garlick and Young, the negative by Miss Smith and

Miss Hadrell. The affirmative side won. The meeting ended with stump speeches, in which Miss Bennett and Miss Page distinguished themselves by breaking the awful silence.

They were comparing their notes in some heavy scientific subject when the fair one said, "In reading over my notes I find some difficulty, do you know?" And the dark one answered, "Well, I find difficulty in reading my notes."

Y. W. C. A.

The first meeting of the Y. W. C. A. for 1900 was held Wednesday, January 17. It was the Monthly Missionary Meeting, and Miss Wheeler, a returned missionary from Harport, Turkey, gave a very interesting address.

ARTS.

1900.

Many were the congratulations showered on Hardy when he appeared in the College last Thursday for the first time since his long and severe illness. He intends to take life easily for the rest of the session.

Mack is back from the Queen's dance with the marks of dissipation upon his noble brow; he says he had an exceedingly "spiff" time.

Did you ever see anything more awkward than the sentinels in the love scene between Diomed and Antonia? Their exit was wildly cheered by the "gods." We found on looking up the programme that the parts were played by Messrs. Strath and Slack.

1901.

It is with the greatest pleasure that the class welcomes back one of their members who has been absent for some months, and our joy at seeing Bob again is but little lessened by the fact that his game leg prevents his mauling us around as of yore.

Many of the members of the Year are engaged in transferring genius to paper; I will mention a few orders that may be sent in beforehand:—"Biddy" is earnestly labouring on a work entitled: "How to Talk," or "The Best Way to disperse a Crowd." Bill G.'s leisure moments are passed in compiling a huge volume whose name is "Why I am Sad; or a Tale of a Troubled Life." The first chapter is headed "Kicks that I have Stopped." It ends with a couplet whose swing and melodious beauty entrance the mind in spite of their slight defect of metre:

"The tears that ooze out from my eyes
And tickle on my nose
Are like the dewdrops of the summer skies
Which we see sparkling on the bud of the rose."

The book ends:

"Tommy, though bitter be your cup,
"Tommy, I tell you cheer up, cheer up."

Tommy himself is compiling a little work called "Points in which I surpass Shakespeare."

Albert Victor is also writing a very interesting work on "Barnyard Scenes or Reflections on Chores." He ends with a quotation from a poet, alas! too little appreciated, lines so pathetic that they invariably bring tears to the eye and a great choking lump in the throat. They are:

The dogs were barking merrily,
The cows were eating hay,
The hens were singing cheerily.
How well I love their lay.

Could aught be more sublime?

1902.

Our hockey team has got to regular practice. McD-n-ld has a great eye for the stick, but has decided that the proper place for the goal net is in front of the goal.

H-rr-s is the only musical player in our number. He is without doubt the greatest living exponent of Chop(p)in.

The other players will be heard from in the near future.

Messrs. Carlyle, Adams and Jack will be the Triumvirate to represent Arts '02 in the Sophomore-Freshmen debate.

1903.

Mr. Halpenny has been elected Vice-President in place of Mr. Jordan, who has left college.

Mr. McMorran has been elected Hockey captain.

Messrs. Couture, Johnson and Parkins will represent our Year in the annual Sophomore-Freshmen debate.

SCIENCE.

1900.

Mr. Gillean (one of the heirs apparent to the Dean's B.Sc.) was chosen to hold forth to his fellow-Classmen at the last weekly colloquial, which he did in his usual characteristic manner.

Old Don, our authority on "the latest," and whose opinion is indispensable if you want "to be in it," says that Mr. Gillean made use of the phrase, "Of course, it is quite evident" too often; however, Don states it is "a good line" when you are not sure of the detailed facts. The look of astonishment was amusing on the genial countenance of G. P. M. *alias* "Long Mack," when he awoke from his hourly snooze to find the place of the popular professor of geology taken by Mr. Gillean.

From out the sulphury blue air which pervades the presence of the Miners during the Canadian Geology lectures, deep mutterings of tall language can occasionally be heard while they vainly try to keep pace with the notes dictated them. Angus doesn't get a chance to ask even one question or beg some one's pardon, and generally walks wildly off before the close of the lecture like a distracted poet.

Many men were disappointed that the Dinner was postponed, a majority of the Year having already

bought tickets, the Miners leading the list in point of number, as they usually do in anything partaking of the nature of a dinner. Messrs. Gillean and Hamilton report the sale of over seventy-five tickets so far, with bright expectations of disposing of as many more, since the Third and Second Years intend taking advantage of the only chance they will have of attending a University banquet.

The Beer Gang is rather in a dilemma at present as to what course of action they shall take now that the Dinner has been put off. It appears that, at the last solemn conclave of the Cardinals of the Order, that they decided to "swear off" for the three weeks previous to the function, but now they find a month longer is more than they bargained for.

Cardinal Goodolboy pleaded eloquently for the return of the old times when "no heel taps" was the order of the hour, while High Secretary Pete expressed a fervent wish to add to his unexcelled collection of Mumm's corks:—

The devils came to warm their toes
In the Assay Lab. where the Miner goes,
Three times old Don froze his cupel,
And the fiends they carried him off—well, well.

1901.

"I must to the barber's; for, methinks, I am marvellous hairy about the face." Who says this? ask the Miners.

When is the Annual Hockey struggle between the Miners and the rest of the Year coming off. We will have the same goal umpires as last year, so what more do we want?

There is a young man named Fr-te,
And they say, of the girls, he's the pet,
If he only had curls
He'd be death on these girls,
And if he knew this he'd have them, you bet.

LAW NOTES.

Somebody must remember hereafter that the canine intellect is not adapted to the taking of lectures.

Hurrah! Let us sing a song of victory. The prophet is not without honour save in his own country. We predicted the event weeks ago. Even the H-r-ld's special correspondent was not in it with us. Our illustrious colleague, Mr. W-st- -r, has gone to smash the Hon. John McIntosh. Whether the Hon. John or somebody else will be smashed remains to be seen. We will not attempt to prophecy, as we fear the vein is almost worked out.

Mr. A. R. MacMaster, of the Second Year, has been chosen one of McGill's representatives in the Intercollegiate Debate with Toronto.

We have heard recently that Mr. M-c-st-r's views as to the effect of a substitution have undergone a marked change.

It is curiously remarked that bubbles rise to the top. Query:—Has this anything to do with the elevation of the First Year?

Some of the men nearly fainted with hunger when the rumour went round that the University dinner had been postponed a month. To the best of our knowledge, one man went so far as to buy two extra dinner tickets for use in the interval.

MEDICINE.

1901.

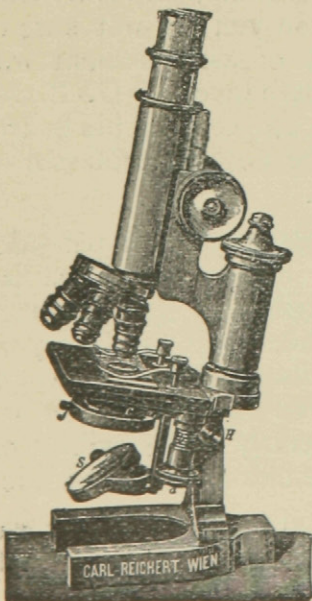
A heated discussion took place between the Professor of Medical Jurisprudence and a student. They were to imagine the body lying on a bench in front of them, and the question was: Whether the black eye was inflicted before or after death.

The points raised were:

- (1) Did the man have socks on when he fell?
- (2) If inflicted before death, where, by whom and for what purpose?
- (3) If inflicted *post mortem*, did "George" or "Foster" at the M. G. H. do it?

Our Medical Jurist begs to inform the Class that he was *once* a Surgeon.

John C-ll-s-n has sunken so far as to smoke cigarettes. Is'nt it awful? "Hattie" J— said "he was shocked."



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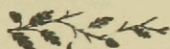
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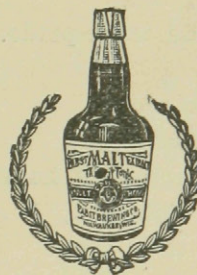
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OUR MARCHING.

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In a dream, as the faggots sank;
I heard the heart of a nation
Pulse out from rank to rank;
I felt the weight of their marching
And I heard their harness clank;

Clank of the metal traces—
And the heavy guns replied;
Clank of the liting sabres
Swinging along the side;
Foot, and horse and guns,
And my heart was mad with pride.

Highland and Lowland men,
And men from the Outer Seas;
Brave hearts from England's heart—
True hearts from the Colonies;
Shoulder to shoulder they went
With the red dust to their knees.

I saw in the roads before them
Fortress and barricade,
And a people who cried defiance—
Sullen and unafraid;
Then I heard the voice of the Empire
Roll back to the last brigade.

I saw the gay, red tunics
Swing forward, rank on rank.
I saw the gay, straight Lancers
Spur huiward, neck to flank.
I heard the gunners' curses
And I heard the harness clank.

But nought could I see of them
That had blocked the way and defied—
Nought of the sullen people
That had spat at our regal pride,
Save a huddle of shapes in the road,
And blood on the mountain-side.

Theodore Roberts.
In the Canadian Magazine.

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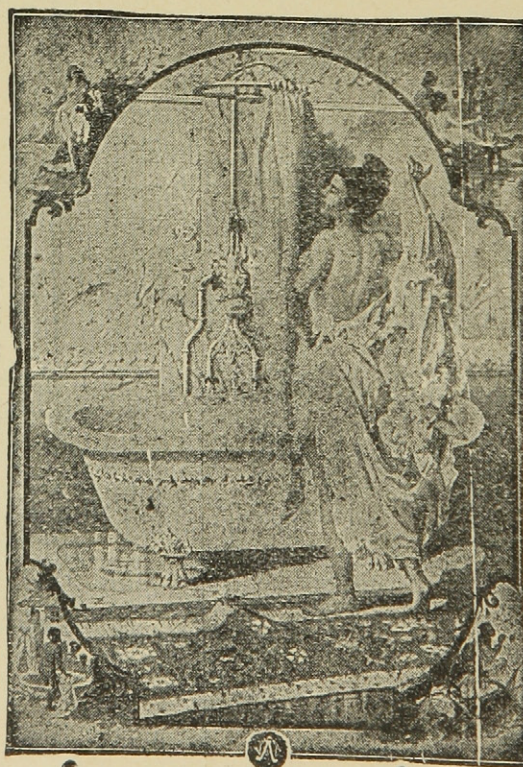
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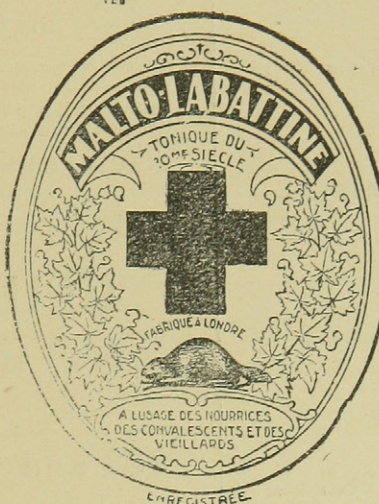
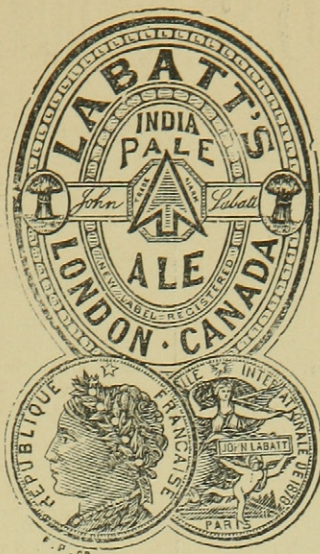
The London and Northern Bank recently obtained an injunction in the Chancery Division restraining Sir George Newnes from publishing, in a weekly newspaper called "The Money Maker," a statement that the bank was in liquidation—a matter on which we make no comment, save that these rumors cause no end of anxiety to simple-minded investors, and this one in particular reminds us of a comical thing that happened in our own ken some years ago.

A certain old farmer in Huntingdonshire, who had tilled the same bit of land, man and boy, since—oh, since shortly after Noah's old transport grounded on Ararat, had by cheese-paring and all manner privations, accumulated a couple of hundred pounds. Why or wherefor he had done so nobody knew, for under no circumstances whatever would he have touched one single penny of it, and Heaven knows he couldn't take it with him. However, there is was, hidden away in an old mustard tin at the bottom of the linen press in his bedroom.

Being ill one winter, and thinking he was going to die, he took the village doctor into his confidence about the hoarded sovereigns, and even told him where they were kept. The doctor, a good honest soul, did not seem to be particularly surprised, but he was greatly shocked at the folly of keeping so much money in so insecure a place. It certainly ought, he said, to be deposited in some bank, where it would not only produce a few pounds per annum by way of interest, but be in safe custody also. Eventually he got the curmudgeonly old farmer round to this way of thinking, and with some slight reluctance on the part of the miserly old patient, the chief cashier of the local bank was sent for. Then ensued a long parley. The depositor wanted to be able to draw out his money at a moment's notice in the event of changing his mind; at the same time he wanted to draw, in due season, the three per cent. that is allowed only on deposits subject to fourteen days' notice. All this took no end of hammering into the old hoarder, but love of gain triumphed in the end, and the chief cashier departed with the

old man's savings in a bag, for deposit on the fortnightly system.

Two nights later a haggard and ill old man was seen doing "sentry go" outside that bank with an old Enfield rifle over his shoulder. Asked what possessed him, he told, in worried tones, how he'd foolishly allowed himself to be persuaded to put his little all into the concern. "And now," he said, "that vagabon' c'ashier feller has been an gone off to a dance at Che'msford to-night—I know it, for I see'd him start—an' there a'int a livin' soul inside the bank—I know it, 'cos I've been a-pullin' the bell for hours—not even a watch-dog to protect my money. If I've got to mount guard here every time that cashier feller goes off to a dance or a theayter, takin' care o' that money o' mine'll wear me to a shadder, I know it will!" So the following morning, when the yawning cashier got the big hooks out and balanced the brass scales on the bank counter, Hiram Hayseed turned up, with Clement Cowhitch for a witness, to make formal application for the repayment of his money.



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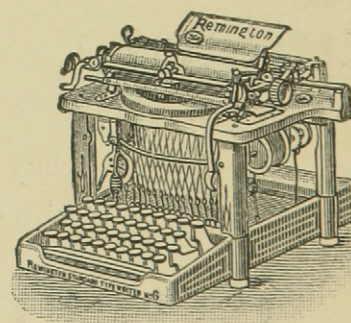
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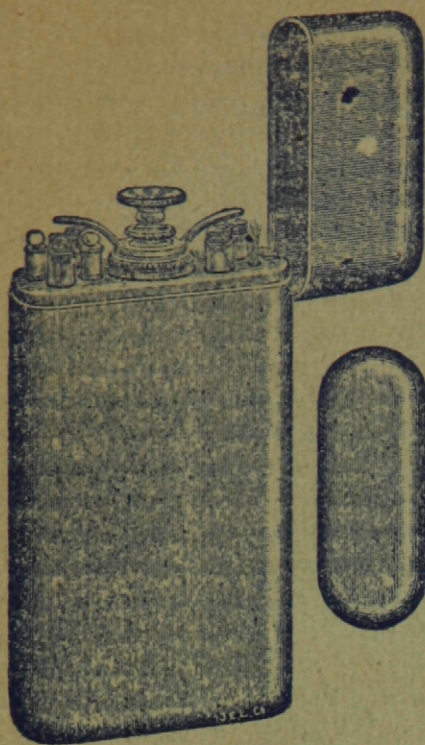
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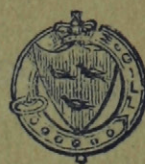
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